# Phenomenology of Spirit and Science of Logic – an Introduction to Hegel

By Shomit Sirohi

## Acknowledgments

I now remember to express what it feels like to be in a reverie, I was working in a cheap office and reading Enzo Paci and then became a philosopher who is always listening to music and talking to

Althusser and others – something like a reverie on each day. I am always in fact working and writing works – I am even in fact working on this book as in fact a simplicity – something called

politeness – which is just to labour well, and make a intellectual life work out. Personally, I am always discussing how to meet, and even how to wait for my lovers, a feminist number

of them to go for a meeting.

I thank French philosophy and Pippin and Pinkard, even Cornel West for listening to me, in happiness in fact. Looking forward to working in

Gutenberg institute, as a philosopher in fact. This is my current situation. After years of reading, writing and philosophizing.

# Preface

The introduction to Hegel’s phenomenology is then a beautiful soul which in some sense is estrangement which is also and in fact extraneation and extirpation which

becomes then the process of Hegel – it shifts to master slave and justification in Sartre which then is musical process – identity and difference and theme and variation which is then in musical

process till Spiritual labour and craftsmanship.

Introduction –

Terry Pinkard argues “the simple structure of phenomenology of Spirit is in fact

only a empirical argument for most people that one is in a bud and flower relation to in fact the structure of logic – here I mean pure Being of course – it is just a process of infinite traversals

of the science of logic – just an infinite production of the process as itself a recognition of another person – something like recognition of a process which is then Geistes – I mean it can just

be that the process is just a polite conversation”

Introduction
By Jean Hyppolite

In fact the being, essence and Concept with

phenomenology becomes of a Logic of Existence type work where the logic of sense then is about the multiplicity of empiricism and logical organization of an identity and difference which

is the process as in fact a form of sense.

## I. Organization of the Logic

A simple beautiful soul, then becomes unhappy consciousness

(being) which then becomes a self-reflection of the master and slave dialectic which is then won by Spirit and this then is the absolute (Concept) which is finally spiritual labour.

# II. Descriptions of the Empiricism of Hegel

A number of elementary descriptions come into this formalism – Hegelian

formalism – which just means in fact a genealogy of the process of singular and universal forms of living even educated Kierkegaardianism.

Here the empiricism is formalism – like the story of Genji, Japanese feudalism, even in fact the story of Chinese flowers.

## III. Notion – the Concept and

# Poem of the Absolute

In fact then being is taken by essence to be its object and essence in turn as Concept taken in elipses – it just means the logic of sense – the

formalism of Hegel finally is then about –

Identity and difference with in complex ways, and even forms of recognition, and even forms of Hegel as Spirit.